

# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

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VOL. XV. NOVEMBER, 1892. No. 11.

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SUGGESTIONS FOR AUXILIARIES.—Recognizing the signal blessings which have been received by the Woman's Missionary Society during the past year, through an increase of funds from Auxiliaries, as well as three important bequests, enabling the treasurer to close the annual accounts with more than sufficient balance in the treasury to pay outfit, passage, and first installment of salaries of two return missionaries, we recommend that the regular Auxiliary meetings of this society for November be an especial service of thanksgiving and praise to our Heavenly Father for help received, and earnest petition that his direction and aid may be constantly manifest in all the future work and plans of this organization.

MARY A. DAVIS, *Pres.*

ALICE M. METCALF, *Rec. Sec.*

"Give thanks unto the Lord, call upon his name, make known his deeds among the people."—1 Chron. 16 : 8.

"It is a good thing to give thanks unto the Lord, and to sing unto thy name, O Most High."—Ps. 92 : 1.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. 5 : 20.

"In everything give thanks."—1 Thess. 5 : 18.

"I will sing unto the Lord, because he hath dealt bountifully with me."—Ps. 13 : 6.

## GENERAL CONFERENCE NOTES.

A MEETING like our General Conference can never be fully reported. Our denominational papers will do their best to interpret it; but the personality of the speakers, the phases of the discussions, and the process by which honestly differing thoughts crystallized into action are unreportable.

The spirit manifested throughout the session was eminently kind. Considering the radical difference of opinion between a large majority and the minority in regard to the desirableness of an incorporated organization which should vest its powers between the triennial sessions in a Conference Board, the broad charity shown towards opposing opinions and the recognition of convictions which seemed mistaken ones were most Christlike.

But our pages are too few in which to attempt to report such a meeting. We must limit ourselves to references to the part taken by women in the proceedings. We do this from no desire to separate man's work from woman's, nor to make comparisons invidious or otherwise between work done by man or woman; but because *we are making history*.

Except the Friends we believe Free Baptists to be the only evangelical body which has sent women to its General Conference. In the minds of many people it is an experimental condition. It is not therefore for denominational reasons, but for those affecting the interests of the race, that we make brief reference to women in the General Conference of 1892.

In 1889, at Harper's Ferry, there were seven lady delegates. Previous to the opening of the session they huddled together like a flock of timid sheep, and planned to sit together; but wiser counsels prevailed and they went with their respective delegations. At Lowell there were present thirteen delegates. Two others appointed were not able to attend. They were Mrs. S. A. Porter, Rhode Island; Mrs. L. Fenner, Connecticut; Mrs. A. R. Emery, Massachusetts; Mrs. M. R. Wade,

and Mrs. E. Burlingame Cheney, Maine ; Mrs. A. W. Phillips, Miss L. A. DeMeritte, and Mrs. M. G. Osgood, New Hampshire ; Mrs. A. McKoon, New York ; Mrs. W. K. Jackson, Wisconsin ; Mrs. T. B. True, Iowa ; Mrs. J. N. West, Michigan ; Mrs. N. L. Abbey, Kansas. They seated themselves with their delegations as naturally as if they had always had seats in the body.

In the appointment of committees by Prof. Howe, president, they were duly recognized, three being made chairmen and all the others having places on committees. In studying the reports of these committees it is doubtful if any one could discriminate, as to ability shown in dealing with the subject matter, between those made by men and women.

The attendance of the women was regular and faithful, necessarily interrupted more or less by committees and the Conference Board, whose meetings while Conference was in session required their attendance. Only one of the number was excused before Conference adjourned. Their remarks upon matters being considered showed careful attention and just appreciation. Their votes proved the same. On no question did they all vote alike ; independence of conviction was plainly seen.

An estimate of the comparative result of this Conference and one having the same matters to consider without the presence of women is not suitable for us to make. We may say that we believed no cause suffered because they were there.

Among the papers given none were listened to with more interest than those by Mrs. E. A. Copp, Miss Mary Brackett (read by her sister Celeste), Mrs. J. M. West, Mrs. F. S. Mosher, Mrs. T. B. True. But five papers were read by men. It was voted that of the twenty-one members of the General Conference Board, which is to have in hand the business between sessions, seven shall be women ; and they were elected in this proportion. A spirit of fairness was shown throughout by our brothers, and if there was one word of un-

friendly criticism because of the presence of women it has not reached us. Surely Free Baptists are adding to their other contributions to the world's progress a practical embodiment of the ideal, "No male or female in Christ Jesus."

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### THE LESSON OF THE LEAVES.

BY MRS. MARY B. WINGATE.

AS I gaze on the distant forest  
A thought on my soul is born.  
Oh, why is this wealth of color  
When the summer is over and gone?  
What lesson is Nature teaching  
In the glory of autumn leaves?  
Some meaning deep and tender  
With its brighter tints she weaves.

No touch of the artist's pencil  
Such glorious color portrays.  
What wondrous tints are blended  
In those banners all ablaze  
With the softened glow of the sunset  
As seen through the distant haze.  
It is joy enough to be living  
These glorious autumn days.

I turn my eyes to the orchard.  
Its leaves are less vivid and gay.  
The breezes at play mid its branches  
Are bearing them rudely away.  
But the fruit which the summer perfected  
Is glistening in scarlet and gold;  
Awaiting the welcome harvest,  
A shelter from frost and cold.

More grateful than blossoms of springtime  
Whose fragrance was breathed on the air  
Is the gleam of the golden russet  
Awaiting its owner's care.

For all through the golden sunshine  
Of the summer so bright and brief  
The fruit has been growing and ripening  
Till the fall of the autumn leaf.

When our lives have passed their springtime,  
And their summer too has flown ;  
When we feel the frosts of autumn  
As its breath is o'er us blown,  
Will our lives blossom out in beauty  
With a glory that all may see,  
Their colors in harmony blended  
Like the foliage of the tree?

Will our lives show fruit for the Master  
That we in our season have borne?  
Are we growing, that in the harvest  
When the leaves from our branches are torn  
We too can bring in rich clusters,  
Fruit ripened and perfect and sweet,  
And hear the " Well done, faithful servant,"  
As we lay it down at His feet?

*E. Corinth, October, 1892.*

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#### A FIELD FOR WOMEN TEACHERS.

BY DR. J. L. PHILLIPS, CALCUTTA.  
[Secretary India Sunday-school Union.]

A THOUSAND times and more it has come to me so clearly, since beginning my Sunday-school campaign in India twenty months ago, what a field this is for educated young women who wish to be teachers ! Calls for teachers are heard on every hand. There never was a people more ready or more eager to learn than are the Hindus to-day. English is spreading like wildfire over this great peninsula of Hindustan, and a great deal of teaching may now be done in English only, the students much preferring it to their own vernacular. Some missionaries do all their work now in English, so can begin at once upon getting here, and need not devote from

three to five years to acquiring a foreign language. A knowledge of one of these languages, however, is a decided advantage.

Let me speak of the special claims that India has now upon our young women who mean to become teachers. The girls of this generation, unlike their mothers, are willing and ready to be taught. Hindu and Mohammedan girls are coming by hundreds and thousands into missionary schools all over India. The day for which our beloved fathers prayed, but never saw, has come; and the doors long barred and bolted by singular superstitions now stand wide open and inviting entrance. Lady missionaries from the Himalayas to Cape Cormorin, and from the Sea of Arabia to the Chinese and Siamese frontier beyond Burma, now a part of India, are gathering in the girls. In some places they find more interest and eagerness than in others; but the old obstacles are gone, and by love and tact and infinite patience—just the qualities every good teacher must possess in order to win—these girls of Hindus, Mohammedans, Buddhists, and others may be reached and taught.

Particularly for Bible teaching are women teachers from America and Europe wanted. We can find men here—and soon we shall have women too—capable of teaching secular branches. What all true missionaries are rejoicing over most is that we can exalt the Word of God in all our schools, and that now these children of Hindus and others are seeking a knowledge of that word. Not our Sunday-schools only, but every Christian school should be a true Bible school, and for this reason we need competent teachers. The message the native ministers of Japan sent to Europe by Prof. Drummond was, "Send us no more doctrines; we are tired of them. *Send us Christ.*" India too is longing for him, and her little ones are now permitted to lip his name, to sing his praises, to pray to him, and study his book. We might extend our Sunday-school system indefinitely had we the teachers. I firmly believe ten thousand new schools might be opened this very week were the teachers forthcoming.



Trained women teachers are wanted too for normal work. Thousands of our best boys and girls must be taught to teach their countrymen. Here is a call for scores of educated women, "apt to teach," who may find and fill their mission. Standing beside Eliza Agnew's grave in Ceylon, and beside Lovina Crawford's grave at Jellalore, my whole soul has lifted up prayer for women teachers from America. The other day I was visiting the "Sarah Tucker Institution" at Palamcottah, for the girls of Thinevelly, and thinking how nobly those English women are toiling for India's redemption by training up scores and hundreds of native teachers for Bible women, zenana workers, and other lines of service. There is a call here for Christian women who would train teachers for these uncounted millions now accessible and many of them eager for Western learning. The Balasore High School and the Midnapore Bible School both need just this sort of help now.

Where are the women of the "students' volunteer movement"? I appeal to them. Make Christian pedagogy your profession, prepare yourselves thoroughly for it, and come to India. Years ago I was lecturing on India one night at Vassar College. How grandly those girls listened. As I was going from the platform to my room one young lady told me, "You've settled the question for me." She went to Persia a true missionary. Last year, in a friendly letter from a fellow-traveler in Asia Minor, came a very welcome slip from a worthy woman teacher, whose parents were friends of my college days at Bowdoin. My heart thanked God through tears of joy as I read, "Do you know that one of your letters to mother sent me to Turkey?" God grant it that these words written to day in this far away land may bring some of our educated young women to consecrate themselves to India's present and pressing need this very year. Blessed are true teachers, and their reward is great. The marginal reading of Dan. 12: 3 is, "*Teachers* shall shine as the brightness of the

firmament; and they that turn many to righteousness as the stars for ever and ever."

*Rangoon, Burma.*

**"HARVEST IS SURE."**

BY REV. ERNEST G. WESLEY.

**W**HETHER you plow or you sow or you reap,  
"Harvest is sure."

Whether the frost or the heat or the snow,

"Harvest is sure."

Choose not your field nor the place nor the when,

Go where He bids you, to Him all is known;

Known are the fields and the time and the men,

Day by day foll'wing His way will be shown.

Be not discouraged, do bravely your part;

"Harvest is sure."

Humble or noble, faint never in heart,

"Harvest is sure."

Cloud, gloom, or sunlight, work patiently still,

Hard though the rock appear, barren the soil;

Let this e'er cheer thee, "'tis His holy will,"

Harvest must follow all prayerful toil.

Work in your own place by day and by night,

"Harvest is sure."

Work in the strength of your God-given might,

"Harvest is sure."

Sow the seed given thee, sow it with prayer,

Work in the harvest field close by His side:

Wait for His wisdom true, showing thee where

Faithfully follow thine unerring guide.

Do not perplex thee with wearisome fears,

"Harvest is sure."

Do not distress thee with heart-worry's tears,

"Harvest is sure."

He will thy labors bless, faithful His word;

Watered the seed by Him ne'er can it fail;

Thine be the lab'rer's part, His to reward.

Placing all faith in Him thou shalt prevail.



## FROM THE FIELD.

## SAVED FROM THE WRECK.

BY LIDA J. HALLAM.

FEELING the need of a little change for the benefit of our health, as we had a free pass by the canal steamer, we went down to Cuttack for a week to see some friends there and have a look at some of our fellow laborers and their work. As the Agers were stopping with us, and were going to their home in Bhudruck *via* Cuttack, we went together, and so formed a little party of missionary travelers.

We reached our destination in safety, but while there the waters in the three rivers surrounding Cuttack rose so high and rapidly (it being the height of the rainy season) the canals were breached in several places, and Cuttack itself came within a very few inches of being submerged. Of course we could not return by the way we came until the canal is repaired, which will take some weeks. The only way open to us was to accompany our friends by way of Bhudruck.

At this season of the year the Silandi—a river between Bhudruck and Chandbali—is navigable, and we determined to go that way in a *kisty* (native boat). Leaving our kind friends the Agers, we went on board in the evening. It was raining fast, and we soon discovered that the thatch-covered roof of our boat was leaking here and there. The boat moved slowly along until a little after midnight, when the boatmen said they could not see and they would wait until daybreak. We started early the next morning, and had our *chota-hazari*—a cup of tea and a slice of bread and butter. The rain still continuing we were obliged to cover with our waterproofs and raise our umbrellas to keep dry.

At about 7.30 A. M., just a little while after we had lifted our hearts to our Father in prayer, asking him to take care of us, little thinking how soon we were to need his special care, suddenly our frail craft struck against a snag in the river, a hole was made in the bottom of the boat, and it began to fill with water. The boatmen outside did not realize what had happened until Mr. Hallam exclaimed, "Go to the side, go to the side." One of the boatmen then came down to see what was the matter, and then the floor was covered with several inches of water. He rushed back and by very vigorous efforts the prow of the boat was beached. In less than five minutes the stern where we had been sitting was under water. I managed to crawl out at the back on to the thatched roof, and sat in the rain gazing at the desolation all around. It was a sad picture. More than half the boat under water, which around the boat was up to men's shoulders, except at the prow, which was beached. The nearest Hindu village was a mile distant, and the fields were flooded all around.

After removing our boxes to the highest part of the boat Mr. Hallam joined me, and together we sat on the wet thatched roof in the pouring rain, our waterproofs soaked and umbrellas raised. One of the boatmen managed to get over to the village, but found no help there. Help was near at hand, however.

Looking back over the river the way we had come, we thought we saw a boat slowly making its way toward us. We watched and it was more than an hour and a half before it came alongside. It proved to be a boat belonging to the same merchant as the wrecked boat, so that we experienced no difficulty in exchanging boats. We received unexpected kindness from these Hindu boatmen. They really seemed to pity us in our miserable condition, extended their hands to help me to the other boat, and one even spread a cloth for us to sit upon. They offered us uncooked food and utensils to cook it in, which is very unusual. All our clothing in the boxes be-

ing wet we were obliged to sit in our wet garments all day until six in the evening. We fully expected cold or fever to result from such exposure, but, thanks to our loving Father's care, we have suffered no ill effects. A little damage to clothing and a few medical books seems to be the extent of our loss. Had we been unable to get out of the middle of the stream, or had the boatmen lost their heads, as the saying is, we must all have perished. His dear loving hand directed all, and so we were "saved from the wreck."

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Mrs. Hallam also sends us this account :

GUNGA DHOR.

How our hearts long to see India's sons and daughters coming to learn about Jesus and his love. How rejoiced we are when they not only come to inquire but when they accept him to be their Saviour.

A few days ago a Hindu servant was going home to his midday meal when he was accosted on the road by a Hindu lad, about seventeen years of age, with the question, "Can you direct me to a place of refuge? My parents and friends have died of cholera. I have had it myself. I have run away on account of the disease, and I have no friends and no home."

The servant did not direct him to his fellow-countrymen, nor to the Mahommedans, neither did he offer assistance himself, but said, "Well, you had better go to the Christians here; they will receive you and be a father to you."

Accordingly the servant came to us followed by a poor miserable specimen of humanity, very scantily clad and so thin and hungry-looking. Our hearts were quite touched by his forlorn and distressed appearance. When he said his name was Gunga Dhor we felt still more interested in him, for was not that the name of the first convert to Christianity from Orissa? And could it be that the Lord had led another of the same name to our little station? Could it be that out of his many griefs Bethel he'd raise? Could this poor dark-minded,

helpless Hindu find Jesus, the friends of the lost ones, to be the joy of his heart? Would he learn of his great love to sinners? And would he then go and tell of it to his countrymen?

Such were some of the thoughts that filled our minds. We placed him at once in the care of dear old Rudai, an aged Christian coachman who had served missionaries faithfully many years, and now, being too old for work, is pensioned. We gave Gunga medicine, good food, new clothes, and as soon as he was able to go sent him to the mission school. We were very much interested in our Hindu lad, and the missionary tried to be a father to him. He attended our Christian services and seemed very much interested in all he saw and heard. He removed his string of beads from his neck (a badge of Hinduism) and seemed to be feeling quite at home in our midst.

One morning, while very busy, this sad piece of intelligence fell on my ears, "Mama, Gunga Dhor has run away"; and so he had, taking poor old Rudai's umbrella with him.

My first thought was, "Now, isn't this too bad. Well, I'm thankful that only yesterday I told him that Jesus loved him and died for him." Though he has left us he has heard the message. The Sunday before he left, our lesson had been the crucifixion; and we had a large picture illustrating it, the gift of our dear friends in Buffalo. I thought surely the sight of that picture and the lessons derived therefrom will touch Gunga's heart, but—he ran away. Such are some of the experiences of mission life in India. We may never see nor hear of Gunga Dhor and many others like him again; but the Master knows where they all are, and we can only labor on and pray.

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THE block of granite which was an obstacle in the pathway of the weak becomes a stepping-stone in the pathway of the strong.—*Carlyle*.

## WHAT WE ARE DOING.

BY L. C. COOMBS.

"YOU ought to write for the HELPER." "You ought to write for the HELPER." I've heard something repeating this over and over somewhere in my consciousness for many a day, and have tried to argue it away by telling it there was nothing worth writing, nothing encouraging, nothing interesting, nothing funny; and yet it kept right on saying, "You ought to write for the HELPER." In these past months I would have been quite willing to have found "Extracts from a private letter from L. C. Coombs" somewhere in that little magazine, and to have discovered that some hastily written production of mine had been culled from and counted worthy of reproduction, and thus given me respite from that "voice"; but even this was denied me and I've just *got to* write for the HELPER, but I confess I sit down to it in much the same spirit as in my girlhood when I attempted to write "a composition." I might write paragraph after paragraph of disasters, disappointments, illness, death, drouth, anticipated famine, efforts frustrated, trusted ones fallen, faithless ones, hopes deferred, depleted ranks, and prospects of further depletion; but who wants to hear all that? I fancy if an officer should write to headquarters in that strain he would get the reply, "We don't want to know what you are *not* doing; we want to know what is *being done*. We don't care to know the discomforts of your camp; we want to know how the war goes."

Well, the war is "going." Valley Forge was just as much a part of those seven long years as Yorktown. The siege of Vicksburg had to precede its surrender, and we don't have many Gettysburgs and Antietams in any war. The long marches, pitching tents, throwing up breastworks, digging trenches, collecting fuel, daily drills, furbishing arms, even brass buttons kept bright, are all parts of war, and I suppose a soldier can please his captain just as much by being faithful in these as by being brave in battle; but they don't make very



interesting items for the newspaper. However, as one of our patient, faithful, steadfast, unwavering ones said, quoting a disappointed but faithful old soldier, "If this *is* soldierin' I'll do my dooty if I rot jest here."

Here in Balasore our two orphanages are slowly but surely increasing in numbers, and many of these children are from heathen homes. They would have grown up idolaters but for the force of circumstances that have placed them under our care. These are all being taught cleanliness, frugality, obedience, truthfulness, faithfulness, and industry; and so instructed day by day from God's Word as must make them stanch defenders of it when they shall be called upon for such service. There are twelve Bible women going every day to all parts of Balasore and the surrounding villages, reading and explaining portions of God's Word, singing, praying, or exhorting, as the circumstances or audience seems most to require. There is one woman who distributes tracts and religious papers wherever she can find opportunities, and takes books back and forth to those women who can read, and talks with them of what they have read. There are nine teachers going constantly and regularly into the zenanas, taking along with their secular teaching the teachings of the gospel, besides the teachers in the Hindu girls' schools, who every day have religious exercises with their pupils, and those pupils now number three hundred and forty.

Every Sabbath morning may be seen Christian young men taking their different ways to various parts of the town where Sabbath-schools are held in heathen communities. These are active members of the A. C. F., and they have a meeting of their own every Sabbath evening, which is well attended. Our Christian Sabbath-school numbers over two hundred, and might well be copied by some Sabbath-schools in more favored lands. We have the international lessons in a quarterly prepared in the vernacular by Dr. Nellie Phillips, the efficient superintendent, and the lesson pictures supplied by



the same, that are a great help in the general exercises after the lesson ; class boxes used for weekly contributions, weekly reports, weekly teachers' meetings, and quarterly review examinations in which the result numbers are kept for deciding who shall receive the yearly prizes ; and, best of all, twelve baptisms from among the members of the school during the past few months.

Our two day-schools for the boys and girls, with the industrial departments connected with them, are doing good work and training the future men and women of our Christian communities. Classes are held during the week for the benefit of those already in service and to prepare beginners, and now and then we have an evening with games and music to keep in touch with the young people. The preachers and those in training go every day once or twice to preach in the bazaar, and house to house visiting among the Hindu gentlemen is carried on. A book room in the bazaar gives opportunity for loiterers or seekers for truth to find good reading matter in English or their own vernacular, with a good Christian man in attendance to talk with them or explain to them knotty questions.

As a result of itinerating work done by our absent Bro. Boyer and his helpers a little church of nine members has been established in a Hindu village some distance from Balasore, and a faithful young preacher with his wife and child have gone to live among them, which showed as much real missionary spirit in them as a greater remove from home and friends would require in the more stirring life of the West.

All this that is being done in and around Balasore is being done also at Bhimpore, Midnapore, Santipore, Bhudruck, and Chandbali in greater or less measure according to situation and workers, and the results are known only to Him who has all the work in hand ; but we know He has said that " what I please " shall be accomplished, and we know, too, there is to be a time when it shall be proclaimed, " The kingdoms of this

world are become the kingdoms of our Lord and of his Christ." Some one has said we shall hail with joy the reinforcements coming this fall ; but is " reinforcements " the right word ? Is that what they call it when one regiment marches out and another takes its place ?

*Balasure, Aug. 14, 1892.*

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### HOUSEKEEPING IN INDIA.

BY S. M. AGER.

I FIND I have to send you an article on " Housekeeping in India." I suppose there are hardly two people in this country who keep house alike ; some make everything over to their head servant ; others pay him so much a month and he provides all ; and again others keep everything in their godown—storeroom. Those of us who live in the district away from the towns have to lay in a stock of provisions procured either from a town near or Calcutta ; tea, sugar, flour, etc., cannot be bought in a small place like Bhudruck, and sometimes not even in Balasure ; all come from Calcutta.

Our supply of bread comes once a week from our nearest neighbors at Balasure, forty-four miles from here ; and by the end of that time, if it has not grown moldy, it is so hard you cannot cut it, you have to break it. I will tell you some of to-day's duties, which may give you a faint idea of how houses are managed here. This morning, after our usual prayer-meeting, I went to the godown. The cook came, took out rice, ghee, curry, spices, and, after I had told him what to prepare for breakfast, took what he would require. Then the sweeper came, measured the paddy for the chickens, and away he went. The syce took the horse grain and put in some more to soak for the evening meal. Then I took the milk from the woman and had it boiled ; had our butter made in a bottle( ! ) enough for one day's use, but if you saw it you would consider it sufficient for one person for one meal ; however, we are grateful for small mercies.

Then I sat down and did some needle-work, had my bath, saw to the breakfast table, and by that time it was nearly eleven o'clock, so called for breakfast. After tea at three o'clock I attended to having the lamps cleaned and refilled, gave out the things required for dinner, and am now writing to you. When you consider I have to read Oriya with my pundit, and see to a hundred and one other little things to which every housekeeper has to attend, you may know my time is fully occupied. Then of course I have my mission work to look after, and by the time evening comes I am generally tired, especially during these hot months.

Our cooking utensils are made of copper and have to be kalied every month. Mutton or beef is not to be had here. The kitchens are not in the house, but are built a little distance away; there is no bright kitchen range like what we have at home; the fire-places are generally built on the floor of mud, large enough to hold one cooking utensil at a time; in these wood is burned. Those in which charcoal is used are built higher and of bricks, with a grating underneath.

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“WE were well into this woman's century before there was ever founded a college for women or any institution of higher learning opened its doors to women. As soon as the personality of woman “broke upon the world” there began at once an adjustment of thought and all social environments to this newly discovered person. She discovered herself hid away in the rubbish of men's low thinking; and began by dint of effort, painful and continued to this day, to work her way out of her low position up to the point where her personality could be seen of all men. The process has been slow, but the radiant personality which appeared at the beginning of this century has been struggling towards man, till the front rank of men on the one side and of women on the other can now begin to shake hands over the greatest discovery of the nineteenth century—the personality of woman.”

**GREENLAND.**

BY WILDIE THAYER.

**G**REENLAND is separated from America by the narrow strait which lies between it and the portion of America known as Grinnell Land. The greater portion of Greenland lies within the Arctic Circle. Its shore line is 3,400 miles long and its area is estimated 512,000 square miles. The Danes divide Greenland into two physical divisions—the outskirts, or the coast line; and the inland ice, or the interior.

Greenland was first discovered by some Norwegians from Iceland, about A. D. 980, and was thus named because of its superior verdure compared with the latter country. In 986 it was visited by Red Erick, an Icelandic jarl, who settled at Brattelid. Other settlers followed. Opposite the Moravian settlement at Frederiksdal have been found tombs containing wooden coffins and both Pagan and Christian tombstones with rude inscriptions.

The few explorers who have attempted to penetrate into Greenland say that it is a waste of ice; wherever one may look he can see ice rising until the view is bounded by a white horizon. The east coast is practically inaccessible on account of the drift ice; which, borne south by the polar current, sometimes fills the entire sea between it and Iceland, and forms a barrier around Cape Farewell extending more than 100 miles seaward.

The Esquimaux constitute the greater portion of the inhabitants. In appearance they are short, broad, and muscular, very seldom exceeding five feet in height; they have light brown complexions with features of the Mongolian type. Their food is the flesh of whales, seals, walruses, birds, and fish. The only domestic animal is the dog, which is used not only for the chase but for many domestic purposes. The personal habits of the Esquimaux are extremely filthy. Their dress is of skins and is nearly the same in both sexes. Their language is of

American structure and inflection. Their life depends almost entirely upon hunting and fishing, in which they have great skill. The seal is the chief source of life to the Esquimaux. Its skin is his dress, its flesh his food, its oil his source of light and warmth. It is the complaint of the Danish officers that the foreign fishing-fleets which come to the place introduce habits among the natives which make them unfit for the kind of life which alone can be led here; the consequences of which are utter wretchedness and misery.

In portions of Greenland during the winter the sun never rises and the moonlight exceeds in brilliancy that of the more temperate regions. During the months of June and July the sun never sets.

The religion of the Esquimaux is a rude superstition in which only the vaguest notion of a Supreme Being can be found. Christianity was introduced by the Catholics, and Arnold appointed the first bishop in 1126. The last bishop appointed to Greenland died in 1540, and for more than two hundred years the country seems to have been almost forgotten. It was occasionally visited by whalers, chiefly Dutch; but no permanent settlement was established until 1721, when the first missionary, Hans Egede, landed. For two years this first missionary to Greenland had to labor all alone, but he devoted himself to his work patiently. In order to win the confidence of the Greenlanders he took native youths into his own house and induced them to learn by offering the tempting reward of a fish-hook for each letter which was acquired. He soon obtained sufficient knowledge of the language to enable him to translate into it portions of the Scriptures. He had many hardships; yet he persevered, and as a result a part of Greenland was Christianized.

In 1747 the first church was erected. In 1773 Christopher Michael Kolnigseer arrived as superintendent of the mission, and in 1774 John Soerensen and Gottfried Grilleck sailed from Lichtenfels and founded a third settlement in the south of



Greenland. Their efforts were crowned with success, though they were frequently obliged to worship in the open air previous to their erection of a church. Many were baptized at the expiration of a few months. The missionary Rudolph devoted twenty-six years of his life to Greenland. The Lutherans and Moravians each now maintain missions there.

For the past century Greenland has been sadly neglected; more than three-fourths of the inhabitants are in a heathen state, and those who are partially Christianized are extremely filthy in their habits. For the cause of cleanliness, if for no other, Greenland calls for missionaries.

There is a vast work to be done here. Shall the gospel be carried to these people, that their hearts may warm to Christ and his loveliness, or shall they be left with a foolish superstition which is as cold as the ice around them? Heroic missionaries have been to Greenland in the past, and some traces of their labors remain, but the greater portion of Greenland calls to us for help.

*Bates College, Oct. 10, 1892.*

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Remember, though Columbus  
Performed the journey rash,  
'Twas Isabella who stirred up  
The sentiment and cash.  
All honor to Columbus,  
Who found this favored place!  
But meanwhile let us not forget  
The lady in the case.

*—Washington Star.*

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"If one only wished to be happy this could be readily accomplished, but we wish to be happier than other people; and this is almost always difficult, for we believe others to be happier than they are."



## PRACTICAL CHRISTIAN LIVING.

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### STRENGTH FOR THE DAY.

THE morning breaks in clouds, the rain is falling,  
Upon the pillow still I sigh for rest;  
But yet I hear so many voices calling  
To work by which my burdened soul is pressed  
That I can only pray,  
"Strength for the day."

'Tis not a prayer of faith, but weak repining,  
For with the words there comes no hope, no light;  
In other lives a morning sun is shining,  
While mine is but a change from night to night.  
So while I weep I pray,  
"Strength for the day."

For it is hard to work in constant shadow,  
Climbing with tired feet an uphill road;  
And so while my weak heart dreads each to-morrow,  
And once again I lift my heavy load,  
Desponding still I pray,  
"Strength for the day."

The day is past and its long hours are ended,  
I wonder why I feared them as they came;  
Each brought the strength on which its task depended,  
And so the prayer was answered just the same.  
Now with new faith I pray,  
"Strength for the day."

For in the one just closed I've learned how truly  
God's help is ever equal to our need;  
Sufficient for each hour it cometh newly  
If we but follow where its teachings lead,  
Believing when we pray,  
"Strength for the day."

## HELPS FOR MONTHLY MEETINGS.

### THE CONCERT CALENDAR, 1892.

- January 3.*—General Outlook of the World.  
*February 7.*—China and Thibet. Confucianism.  
*March 6.*—Mexico, Central America, West Indies, Cuba. Evangelization in Cities.  
*April 3.*—India, Ceylon, Java. Brahmanism.  
*May 1.*—Burmah, Siam, and Laos. Buddhism.  
*June 5.*—Africa. Freedmen in the United States.  
*July 3.*—Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America.  
*August 7.*—Italy, France, Spain, Papal Europe.  
*September 4.*—Japan, Korea, Medical Missions.  
*October 2.*—Turkey, Persia, Arabia, Mohammedanism, Greek Church. Normal Christianity.  
*November 6.*—South America. Papacy. Y. M. C. A. Home Missions.  
*December 4.*—Syria, Greenland. Jewish Missions. Educational.

### QUESTIONS FOR DECEMBER.

[See Article, "Greenland."]

- Describe location, size, and divisions of Greenland.  
Give facts about its discovery and progress of settlement.  
What about the physical condition?  
Describe the Esquimaux, their habits and language.  
What are their conditions in winter and summer?  
Tell about their religion.  
Give an account of the introduction and progress of Christianity.  
Who was the first Protestant missionary?  
Give an account of his work.  
What other missionaries have labored there?  
What about the present condition and needs of the country?

## WORDS FROM HOME WORKERS.

## IOWA.

THE W. M. Society of the Cedar Valley Q. M. held its September session with the Six Mile Grove church. The president being absent Mrs. McElroy was chosen president *pro tem*. After singing, prayer, and reading of the 2d Psalm, Mrs. McElroy gave a very interesting report from the Yearly Meeting. We organized a new Auxiliary, making nine Auxiliaries in the Cedar Valley Q. M.; five of whom reported number of members 98, amount of money \$164.07 since May 22, number of HELPERS taken 13. In the evening Rev. Mr. Brush from Marble Rock preached a sermon on missions and their needs. Topic, "Over the Ocean"; followed by a solo by Mrs. N. B. Willson, "If you cannot cross the ocean." Collection, \$4.71. Benediction by Rev. Whitaker.

MRS. N. B. WILLSON, *Sec.*

## KANSAS.

The ladies of the Northern Kansas F. B. W. M. Society met in public meeting with the Buffalo Valley church Sept. 3, 1892. President Mrs. N. L. Abbey in the chair. After the usual opening exercises the secretary and treasurer reported as follows: The three Auxiliaries in the Salem Q. M. with the help of one Mission Band have raised \$73.13. They have sent for foreign missions \$25.02. Paid for home missions \$15.50. Cloud and Republic Q. M. has four Auxiliaries. They have raised \$60.35, out of which they have paid \$32.25 for State work. Clear Fork Auxiliary in the Blue Valley Q. M. has raised \$53.63. They have given \$22 toward the support of their pastor and \$3 for foreign missions. Hickory Grove Auxiliary has raised \$10.90, all of which has been given to help repair their church building. The Y. M. collection was \$6.41,

making a total of \$204.42 raised by the Y. M. society. We are gaining in strength every year. Voted to send our president, Mrs. N. L. Abbey, to represent us at General Conference. The following resolution was adopted :

*Whereas*, the subject of the consolidation of the different mission societies of the F. B. church is to be brought before the General Conference, we the Woman's Mission Society of the Northern Kansas Y. M., considering the success which we have attained in raising money, developing womanhood, helping children, and in other work, feeling that we have a special work to do which cannot be done in any other way, and considering the legacies left us as a sacred trust ; therefore,

*Resolve*, That we ask General Conference to allow us to remain as a separate society.

MRS. N. A. SPAULDING, *Sec.*

#### MAINE.

The W. M. S. of the Waterville Quarterly Meeting met with the Pishon's Ferry church, Clinton, Saturday, Sept. 17. The meeting was led by President Mrs. Royal Wells. The exercises consisted of singing by the choir ; reading of missionary psalm by Mrs. Wells ; prayer by Bro. Dodge ; reading of records of previous meeting ; readings by Mrs. Manter and Mae Pettigrew ; singing by choir, and a paper by Mrs. Churchill. Collection \$4.37.

HELEN L. DODGE, *Sec.*

*Clinton, Sept. 26, 1892.*

The following resolutions were passed by the W. M. S. of the Maine Association in session at *Pittsfield* :

Believing that God called the organization of the Free Baptist Woman's Missionary Society, and has signally blest it in its work, and through it has committed to us important trusts which we cannot relinquish without injustice and unfaithfulness ; therefore,

*Resolved*, That we believe it to be our duty to care for these trusts in an organized capacity under present conditions ;

also, recognizing the need of co-operation in raising funds to meet the demands of our foreign, home, educational, and State work, that we will carefully consider plans that shall be recommended by General Conference Board which shall lead to this result, and by which women shall have a fair representation for efficient service in the delegation to the General Conference, on the Conference Board, and in the general management.

MARY R. WADE, *Pres.*

ADDIE B. WEBBER, *Sec.*

*Parsonsfield Q. M.*—The Woman's Mission Society of the Parsonsfield Q. M. occupied an hour or more on the afternoon of the second day of the session held at North Parsonsfield Sept. 14 and 15. The president, Mrs. E. D. Jordan, occupied the chair. The ladies were favored with a full house and close attention. After singing, prayer, and reports from Auxiliaries, Mrs. Eugene Doe was chosen Q. M. agent for the HELPER. The value of the HELPER as an educator and aid in mission work was presented, after which subscriptions were solicited. Four were obtained. Next followed readings by Mrs. Jordan and Mrs. Geo. Sweat, and a paper by Miss Lura Clough on the need of funds for our mission work. Several tender, earnest prayers were offered for the safe arrival of our returning missionaries and for rich blessings on their future labors. Collection \$5.34. Closed with benediction.

JENNIE W. HAYNES, *Q. M. Treas.*

*So. Parsonsfield, Me., Oct. 7, 1892.*

#### NEW YORK.

Last week we organized a Woman's Mission Society of eight members in the West Windsor church, and they voted fifty cents out of their first dues for a copy of the HELPER. Some time ago we organized a society in the Second Windsor church. It now has twenty-five members. Two copies of the HELPER are taken.

F. A. JANES.

*Kirkwood, N. Y., Sept. 26, 1892.*



## SOUTH DAKOTA.

Again our four churches, Sioux Falls, Springdale, Clear Lake, and Valley Springs, have had their Quarterly Meeting at Sioux Falls. We had with us our home missionary agent, Rev. O. H. Tracy, who is so loved by all our people. The meeting was opened on Friday evening by Rev. R. A. Coates of Valley Springs, with an able discourse from the text, "For by grace ye are saved through faith; and not that of yourselves, it is the gift of God."

Sunday morning Rev. J. P. Hewes of Clear Lake preached from the text, "Behold the man!" It was indeed a good, practical, helpful sermon on character-building for the Christian. In the afternoon the children's meeting was addressed by Rev. O. H. Tracy, who also preached in the evening from the text, "Blessed are the pure in heart, for they shall see God." It is *very* seldom one has the opportunity of listening to a sermon like this; the sweetest gem-pictures of thought were painted in the fittest, choicest colors of language, and it took us far away upon the heights of Christian perfection in purity of heart.

The usual missionary meeting was held on Saturday evening with the usual program of select reading, papers, recitations, etc. Collection \$5.76.

R. H. PALMER, *Q. M. Sec. of W. M. S.*

## VERMONT.

The W. M. S. of the Vermont Y. M. was held at West Derby Sept. 9. The business meeting was held at Mrs. Franklin's; the president, Mrs. Chester Dickey, presiding. After the opening exercises the secretary read a report of the last meeting and reports from Q. M's. All of them had not reported, but reports were taken from HELPER.

From the Stanstead Q. M. we learned that the Stanstead Auxiliary pay \$25 a year for a zenana teacher; they have paid \$2 for Mrs. Smith's support. We hope to hear of more



prosperity in that Q. M. another year. No report was received from the Strafford Q. M., but we found by the HELPER that \$50.50 had been paid for Mrs. Smith's salary and \$13 for other purposes under the W. M. S. The Corinth Q. M. has paid \$54.95 for Mrs. Smith's salary and \$8 for her traveling expenses to that Q. M. One new band has been organized of twenty members. They have adopted a child to support. There are five Auxiliaries with forty members. The Wheelock Q. M. with three Auxiliaries has paid \$169.16 for Mrs. Smith's salary. The Enosburgh Q. M. has paid \$25, and the Huntington Q. M. \$72.25, for the same purpose. There is but one Auxiliary in the latter, but the different churches take up collections. There is a children's society at Middlesex; they have adopted a child in Sinclair Orphanage and have paid \$11.74. The whole amount raised in this Y. M. for Mrs. Smith's support is \$387.34.

Mrs. Burlingame Cheney was with us and spoke to us of the work and the need of taking the MISSIONARY HELPER. A Y. M. agent was chosen for MISSIONARY HELPER, Mrs. G. M. Prescott of Lyndon Center, Vt. Elected Mrs. Chester Dickey of Washington president, and Anna A. Cummings, Middlesex (Montpelier P. O.), secretary and treasurer. Mrs. Dickey was appointed by the society to prepare resolutions on the death of Mrs. N. H. Farr of East Randolph. It was decided that the money for Mrs. Smith's salary be sent direct to Miss DeMeritte, and the same reported by the one sent to the secretary and treasurer of the Y. M. society. A prayer-meeting for missions, led by Miss Elizabeth Colley, was held before the public meeting. Mrs. Dickey presided at the public meeting. Singing by choir. Prayer by Mrs. J. W. Burgin. The president introduced Mrs. Burlingame Cheney, and she spoke for an hour to an interested congregation. Rev. Mr. Billington from Moe's River, P. Q., then spoke, and he called for a \$50 collection. \$51.31 was taken. Closed with Doxology.

ANNA A. CUMMINGS, *Sec. Y. M. W. M. S.*

## IN MEMORIAM.

The following was read at the Vermont W. M. S. annual meeting by Mrs. Chester Dickey :

Since our last meeting at So. Strafford one of our efficient workers has been called to "go up higher." We miss the cheerful countenance and inspiring presence of Mrs. N. H. Farr, president of the Strafford Q. M. Although with us but a short time we had learned to love her, and hereby express our heartfelt sympathy with the bereaved family and her fellow-workers in the Q. M. M. S.

"God calls our loved ones,  
But we lose not wholly what He has given;  
They live on earth in thought and deed  
As truly as in heaven."

---

A ZENANA missionary, in describing a journey in the northern districts of India, where no lady had been before with the gospel message, says, "Over and over again the women said how glad they were to have a Mem to speak to them; that the Sahib came to talk to the men, but of course they could not go to listen to him, and now they had a Mem all to themselves! As the news spread through the villages round, messages were sent to us, begging us to go to them. Riding through one village the women came out and called to me as I passed, 'Are you not going to stop? Are we not to hear?' Here are heathen women ready to be taught, longing for more light, and there is no one to go to them. There are many villages, very many all through this district, where no lady has ever been. 'A thousand missionaries!' If only the church were awake to her responsibility, ten thousand would be little to ask for."—*Canadian Mission.*

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If you cannot do a kind deed, speak a kind word. If you cannot speak a kind word, think a kind thought.

## OUR YOUNG PEOPLE.

### PROGRAM FOR YOUNG PEOPLE'S MISSION MEETING.

SONG.—“Work, for the night is coming.”

SCRIPTURE READING.—Isa. 35.

PRAYER.

SONG.—Solo, duet, or quartet.

RECITATION by four persons of one or two Scripture verses each. (See Ps. 2 : 8 ; 9 : 15 ; 22 : 27 ; Matt. 28 : 19, 20.)

OUR FIELD.—Let some one give facts about our India field.

RECITATION :

“Go, labor on ; spend and be spent,  
Thy joy to do the Father's will ;  
It is the way the Master went,  
Shall not the servant tread it still ?

“Go, labor on while it is day ;  
The world's dark night is hastening on ;  
Speed, speed thy work, cast sloth away !  
It is not thus that souls are won.

“Men die in darkness at your side  
Without a hope to cheer the tomb ;  
Take up the torch and wave it wide—  
The torch that lights time's thickest gloom.

“Toil on, faint not, keep watch and pray ;  
Be wise the erring soul to win ;  
Go forth into the world's highway,  
Compel the wanderer to come in.”

OUR MISSIONARIES.—Let two persons give names of missionaries now in our field ; one taking Midnapore and Chandbali, and the other Balasore and Bhudruck.

RECITATION.—“Harvest is sure.” (See poem by E. G. Wesley in this number.)

PAPER OR TALK by pastor on "Changes Wrought by Christianity."

CLOSING EXERCISE.—Alternate reading of a verse of Scripture by the leader and singing verse of hymn by the congregation ; after which the following

RECITATION in concert by several girls :

- " We are building every day,  
In a good or evil way,  
And the structure as it grows  
Will our inmost self disclose,
- " Till in every arch and line  
All our faults and failings shine ;  
It may grow a castle grand  
Or a wreck upon the sand.
- " Do you ask what building this,  
That can show both pain and bliss,  
That can be both dark and fair?  
Lo, its name is character !
- " Build it well, whate'er you do ;  
Build it straight and strong and true ;  
Build it clean and high and broad ;  
Build it for the eye of God."
- 

#### • IDLE TREASURES.

ONE day, when Martin Luther was completely penniless, he was asked for money to aid an important Christian enterprise. He reflected a little, and recollected that he had a beautiful gold medal of Joachim Elector Bradenburg, which he very much prized. He went to a drawer, opened it, and said, " What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." Then he took out the medal and contributed it to the object solicited for.

Have not some of our readers idle treasures which they could send out to work in missions at home and abroad ?



## CONCERT EXERCISE.

ARRANGED BY ABBIE DAY CURTIS.

LET the decorations be of fruit, flowers, grains, and autumn leaves. I would suggest for special decorations, crowns, cornucopias, sickles, an altar for offerings, and appropriate mottoes.

Open the exercise with a march of the children dressed in white, with autumn leaves and grains for ornament, bearing offerings which they place upon an altar.

SCRIPTURE READING appropriate to sowing.

PRAYER.

SINGING.

EXERCISE.—The Sowers. (Ten girls with baskets of seeds.)

- (1st Girl.) "Behold a sower went forth to sow."  
 (2d Girl.) "Here is seed for you and ye shall sow the land."  
 (3d Girl.) Eccles. II: 6.  
 (4th Girl.) "He that observeth the wind shall not sow."  
 (5th Girl.) "He that soweth sparingly shall reap also sparingly."  
 (6th Girl.) "He that soweth bountifully shall reap also bountifully."  
 (7th Girl.) "Sow not among thorns."  
 (8th Girl.) "Whatsoever a man soweth that shall he also reap."  
 (9th Girl.) "They that sow in tears shall reap in joy."  
 (10th Girl, scattering seeds.)

"Sink, little seed, in the earth's black mold,  
 Sink in your grave so wet and cold;  
 There you must lie.  
 Earth I throw over you,  
 Darkness must cover you,  
 Light comes not nigh.



" Have faith, little seed ; soon yet again  
 Thou'lt rise from the grave where thou hast lain.  
 Thou'lt be so fair  
 With thy green shades so light,  
 And thy flowers so bright,  
 Waving in air."

(Have music and recitations appropriate to seed-time.)

(For a little child.)

" Little hands can scatter seed,  
 Tidings of a Saviour's grace ;  
 In the furrows, in the field,  
 God will grant it lodging-place.  
 Little hands can till the plants —  
 Plants of faith and hope and love ;  
 Saviour, make each plant to grow  
 Fair as in the fields above."

(Singing, recitations, exercises now in regard to harvest.)

#### EXERCISE :

(Supt.) What promise did the Lord give his people concerning the harvest?

(Ans.) Gen. 8 : 22.

(Supt.) In securing a natural harvest both man and God have a part to perform ; what is God's part?

(Ans. 1.) He sends the sunshine. (Ps. 74 : 16.)

(Ans. 2.) He sends the rain. (Deut. 11 : 14, 15 ; Ps. 104 : 13-15.)

(Supt.) What is man's part?

(Ans. 1.) He must work for the desired object. (Gen. 3 : 19 ; 2 Thess. 3 : 10.)

(Ans. 2.) He must trust in God. (Prov. 28 : 25.)

(Ans. 3.) He must wait patiently for the harvest. (Jas. 5 : 7.)

#### RECITATION :

" Lord, 'tis mine to wield the sickle,  
 Thine to give the golden sheaf ;  
 As through Thee the buds of springtime  
 Quicken into life and leaf ;  
 Mine to meet the toil of seedtime,  
 Thine to give the sun and rain ;  
 Mine the sweat, the care, the patience,  
 Thine the heaps of precious grain."

(Supt.) What did Jesus say to his disciples of the spiritual harvest?

(Ans.) Matt. 9 : 37, 38.

(Supt.) What did he say of the time of harvest?

(Ans.) John 4 : 35, 36.

(Supt.) When is the harvest to be complete?

(Ans.) Matt. 13 : 39.

(Some familiar, appropriate hymns here would be "Where are the reapers?" "Where hast thou gleaned to-day?" "What shall the harvest be?")

RECITATION. "Only a Gleaner."

"Now the harvest fields are whitening  
Afar on either hand,  
And the autumn skies are brightening  
With beauty o'er the land.

"After the reapers have gathered  
All of the golden sheaves,  
Out of all the world's great harvest—  
Is nothing left but leaves?

"Nothing but leaves for me to gather  
On life's far-reaching plain;  
Full well I know by patient seeking  
I find some golden grain.

"And I follow close to the reapers,  
Gleaning the precious wheat;  
Rich treasure for the Master's garner  
Up by the golden street.

"I glean among the tares and thistles  
All through the shining day,  
Rejoicing at the evening twilight  
To bear some sheaves away.

"Only a gleaner in life's harvest  
Is all I hope to be;  
Assured that when the Master cometh  
He will 'remember me.'"

Change now to thanksgiving for the year's blessings.

The 148th Psalm would be appropriate for Scripture reading.

REASONS FOR PRAISE.

(1) "Because thy loving kindness is better than life, my lips shall praise thee."

(2) "Praise the Lord, for the Lord is good."

(3) "O that men would praise the Lord for his goodness and for his wonderful works to the children of men."

(4) "Thou crownest the year with thy goodness and thy paths drop fatness."

(5) "The pastures are clothed with flocks; the valleys also are covered over with corn."

(6) "He maketh peace in thy borders, and filleth thee with the finest of the wheat."

(7) "Thou openest thine hand and satisfiest the desire of every living thing."

#### A MOTION EXERCISE FOR THE CHILDREN.

(*Ques.*) "What has God given little children?"

"Two little eyes to look to God,  
Two little ears to hear His Word,  
One little tongue to speak His truth,  
One heart to give Him now in my youth,  
Two little feet to walk His ways,  
Two hands to work for Him all my days.  
Take them, dear Jesus, and may they be  
Ever obedient and true to Thee."

#### LET US GIVE THANKS.

"Let thanks to high and gracious heaven  
Ascend throughout the land;  
Give thanks to-day for what is given  
By God's all-bounteous hand.  
And every heart that knoweth good  
Before his throne is bent,  
Yielding to Him in gratitude  
For countless blessings sent.

"The fertile earth's vast harvest-field,  
By labor's guiding hand,  
Has filled with its unequalled yield  
The garner of the land;  
While hill and slope and valley teemed  
With orchards bending low,  
Whose mellow fruits the rivals seemed  
Of autumn's golden glow.

"So for the blessings of the year,  
And benefactions great,  
Let us give thanks with song and cheer  
And voice and heart elate;  
And while we raise our hearts in praise  
Our aim shall be alway  
To make each day of time for us  
A glad thanksgiving day!"

#### DOXOLOGY.

*Harrison, Me.*

## EDITORIAL NOTES.

OUR President, Mrs. Mary A. Davis, has had an unusual experience. On one of the coldest days of last winter the sleigh in which she was riding became blocked in a snowdrift, she was thrown out and before she was rescued came near freezing to death. Twice since she has been thrown from a carriage, each time receiving severe injury, the last time to the spine. Our sympathy and prayer for her entire recovery will follow her. . . . We wish to call the attention of all to the call for thanksgiving on the first page. It is especially suitable this month, when thanksgiving for mercies received has a day of general remembrance. We should honor God by making the whole month one of thanks. . . . Please note also the article by Dr. Phillips on the opportunity for woman's work in India to-day. It is replete with valuable suggestion. . . . Among the visiting delegates at the General Conference, none was more kindly received than Miss A. E. Haley, delegate from the Christian denomination. Her address when introduced was apt, concise, and comprehensive. She was the second lady graduate from Bates College—class '73.

## WALKING BY FAITH.

It should not in the least interfere with our enjoyment that we know so little of what the future will be. God does not reveal it even to those who are serving him the most faithfully. Certainly it is not necessary for our spiritual welfare, or God would not withhold the information from us. For we are to live by faith in Christ; a present faith that does not take to-morrow into account, so fully is it concerned about the present. God's promises are all that we need when we look beyond the present. And the one certainty on which we may build is that Jesus Christ is the same unchanging friend and Saviour. We shall find him as ready to help us, as abundant in resources, not failing in affection nor putting us to unnecessary tests. Walking by faith seems a perilous venture to those only who have not faith; to one who knows Christ and his love it is happiness itself.—*Central Christian Advocate.*

## CONTRIBUTIONS.

## F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for September, 1892.*

## MAINE.

Auburn, Mrs. S. I. Royal, birth-day offering for return of missionaries .....	\$1.00
Atkinson aux. ....	2.00
Bangor ch., Miss Leighton .50, Mrs B. Lambert \$1.00.....	1.50
Boothbay, Mrs. E. Owen.....	1.00
Burnham, Mrs. E. D. Carr .....	1.00
Brownfield aux. ....	3.00
do aux. T. O.....	1.00
Brunswick Village, Mrs. Brown for Bible woman with Mrs. Ager .....	4.20
do aux. Miss Coombs...	7.50
do Mrs Osgood S. S. for Kotri .....	6.25
Biddeford aux.....	22.00
Dover and Foxcroft .....	2.00
Dover, Mrs. A. M. Everett . ...	1.00
Ellsworth Q. M., F. M. ....	6.25
East Livermore aux., for F. M.,	3.70
Hodgdon 2d ch. ....	1.78
Islesboro, Mrs. Myra J. Fultz...	1.00
Lisbon, "Little Neighbors" for Sinclair Orphanage .....	16.00
Medford Center ch. ....	1.35
No. Berwick 1st ch. ....	2.00
Ocean Park, Miss L. Knight, Hindu day sch.....	2.65
Springfield Q. M. aux., L. M. Mrs. Julia A. Caldwell .....	12.00
So. Limington aux. ....	4.00
South Dover, Mrs. B. Cornett...	1.00
Sebec Q. M. col.....	6.09
West Bowdoin aux., Miss Coombs...	15.00
West Raymond, (should have been sent last month) ..	5.00
Waterville Q. M. col.....	4.37
York Co. Q. M. aux. ....	6.07
A friend.....	1.00

## NEW HAMPSHIRE.

Belknap Asso. aux. col.....	\$7.34
Belmont 1st ch. aux.....	6.00
Canterbury, Mrs. Geo. Fletcher, Center Sandwich, Y. P. Miss. Soc. for F. M. ....	1.00
Dover, Pearl Seekers Washington St. ch. for F. M. ....	10.00
Gilford Village aux., for Mrs. Lightner and Miss Butts. ....	30.00
Jefferson, Estate of Susan C. Gray for F. M. by Wm. Gray Executor ...	6.00
New Durham aux., Mrs. Lightner and Miss Butts .....	200.00
Portsmouth aux., Mrs. Lightner and Miss Butts .....	5.00
	3.00

Strafford Corner aux., Mrs. Smith's return passage .....	4.00
Strafford Corner aux., Miss Butts and Mrs. Lightner.....	9.00

## VERMONT.

South Strafford aux., Mrs. Smith's salary .....	\$2.00
Vermont Y. M., Woman's Soc. for Mrs. Smith's sal. ...	\$1.31

## MASSACHUSETTS.

Lowell aux., Chelmsford St. for Sumatti \$6.25, Sayta \$5.00 ....	\$11.25
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## RHODE ISLAND.

Mrs. Andrew Harris, Miss Phillips's return passage.....	\$5.00
Lowville, Mrs. A. B. Sheldon for return of missionaries. ....	1.00

## ILLINOIS.

Herbert aux., for Mrs. Smith's and Miss Phillips's passage..	\$5.00
Northern Ill. aux., for F. M.	10.00
Tamaroa, A friend for F. M....	6.00

## MICHIGAN.

Elsie aux. ....	\$5.08
Lansing Q. M. aux., col. for Dr. Mary Bachelor .....	2.15

## IOWA.

Aurora aux., for Mrs. Miner's salary .....	\$2.57
Campton ch. do .....	1.50
Delaware and Clayton Q. M., Mrs. Adda H. Gun for Mrs. Miner's salary .....	1.00
Horton ch. do.....	8.00

## MINNESOTA.

Crystal aux., for Russell Memorial Sch. ....	\$25.00
Minneapolis, Mrs. F. P. French for Rachel Das with Mrs. Smith. ....	5.00
Money Creek aux. T. O. for return of missionaries. ....	14.56
Nashville Center aux., for Western work.....	5.00
Winona aux., Sinclair Orphanage .....	6.25
Winnebago Q. M. aux., F. M....	3.13

## NEBRASKA.

Axtell, Isora B. Wells and S. J. Wells for F. M. ....	2.00
Firth, Miss Flora Hayden, teacher in India.....	6.43

Total ..... \$603.10

LAURA A. DEMERITTE, Treas.  
Dover, N. H.